DOCUMENT RESUME

ED 173 229 **SO 011 791**

AUTHOR	Hunt, Anne; And Others
TITLE	Concept of Culture. Teacher's Guide, Grade One. Publication No. 2.
INSTITUTION	Georgia Univ., Athens. Anthropology Curriculum Project.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C. Cooperative Research Program.
PUB DATE	Apr 77
CONTRACT	H-128/OE-4-10-204
NOTE	55p.; For related documents, see SO 011 790-794
AVAILABLE FROM	Anthropology Curriculum Project, 107 Dudley Hall, University of Georgia, Athens, Georgia 30602 (Prices are available through project)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Anthropology; Comparative Analysis; *Concept Teaching; Cultural Environment; *Cultural Factors; *Culture; Definitions; Educational Objectives; Elementary Education; Grade 1; Instructional Materials; Learning Activities; Social Studies; Social Studies Units; *Teaching Methods; Vocabulary Development
IDENTIFIERS	Anthropology Curriculum Project

ABSTRACT

Part of the Anthropology Curriculum Project, this teaching guide presents lesson plans introducing basic anthropological concepts to students in the first grade. The objective is to aid teachers in helping young children acquire an understanding of the concepts anthropologists use to observe, describe, and report social phenomena. This guide consists of lessons planned to take one hour per day for approximately 20 school days covering important anthropological concepts and study methods. Lessons are designed to help students compare aspects of American, Kazak, and Arunta cultures such as housing; material culture (tools, clothing, transportation modes); earning a living; family and community organization; and religion. Each section begins with a word list of anthropological terms (such as ethnography, matriarchical, endogamy, adobe), ranging from 24 to 103 words. It continues by listing educational objectives, and concludes with suggested review questions. The final chapter suggests 12 learning activities, including creating a scrapbook of magazine pictures about American culture; making a mural, model, or diorama; and inviting parents to a program. A bibliography geared to the first grade is included. A 17-page glossary, designed to help the teacher by defining the words in the word list, concludes the guide. (CK)

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TEACHER'S GUIDE

Grade One

CONCEPT OF CULTURE

by
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Publication No. 2

Anthropology Curriculum Project
Athens: University of Georgia: 30602
March, 1965

Reprinted April, 1977

SP. 011 791

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The Anthropology Project at the University of Georgia is a cooperative project involving anthropologists from the Department of Sociology and Anthropology and a variety of specialists from the College of Education.

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INTRODUCTORY NOTE, APRIL 1, 1977

This teacher's guide to Concept of Culture, Grade 1, was prepared in 1965 for the use of teachers in the experimental and control groups of the social studies project "A Sequential Curriculum in Anthropology, Grades 1-7."

The daily time schedule on page 4 was suggested to give some uniformity to time spent in instruction. Teachers now using Concept of Culture may, of course, adapt the time schedule to the level and ability of their pupils as well as to the extent to which activities and other learning experiences are utilized. The time schedule should not be interpreted as a rigid sequence which teachers must follow.

The word lists which appear in the guide are taken from the teacher background essays, not from the pupil picture text. As noted on page 3, the teacher may choose to emphasize the few terms considered most important, making adjustments to the level of the pupils. The lists are not intended as a list of words which pupils are to memorize, but serve as a quick reminder to the teacher of the concepts in the teacher essays. The teacher may use selected concepts to interpret the picture books, the amount of development depending on time available and interest as well as pupil ability.

Experimental use of the pupil material was preceded by a pre-test. A pre-test is not recommended in normal instruction. A teacher may use informal questioning to ascertain the background of the pupils before initiating instruction. This should serve as a part of the teaching act rather than be considered a part of evaluation.

The Concept of Culture was developed as a unit to be introduced in Grade 1. Because of differences in pupil aptitude and background, uniform grades seldom exist. This material essentially depends on oral instruction, and may be adapted to different levels, such as K-3. If pupils have not been exposed to these concepts, they will constitute new learning opportunities, irrespective of the level. College students in introductory anthropology are introduced to similar concepts, on a much more sophisticated level.

The Concept of Culture was originally designed as a separate unit in the discipline of anthropology. Although anthropology as a separate subject is rarely taught in the public schools, such subjects as culture studies, area studies, cultural geography, and global studies make extensive use of concepts drawn from anthropology. This unit may therefore be used to initiate or to supplement correlated or parallel social studies materials, as well as used as a self-contained unit.

Mastery of the fundamental concepts relating to culture, such as presented in this unit, will help students to understand and comprehend social processes and phenomena, irrespective of the topic or subject label employed.

M. J. Rice

April 1, 1977

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Arunta Social Organization
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CONCEPT OF CULTURE

GRADE ONE

Introduction

1. Objective

The objective of this unit is to build a background for the understanding of the concept of culture. This will provide a base upon which the other units will build. At this stage some may not feel that the students are ready for a definition of culture. However, they should be able to grasp two fundamental principles concerning the nature of culture. These are:

a. All people, wherever they live, have to meet the basic problems of living. These are: (1) survival in the physical world and, (2) getting along with other people.

b. Each group of people or culture must cope with these problems. The solutions may vary greatly in detail. However, there are fundamental similarities in the way people live in any place or at any time in history. "All people do the same things but in different ways."

2. Rationale of the Anthropology Curriculum Project

The construction of the curriculum in anthropology by the Anthropology Curriculum Project at the University of Georgia, under a grant from the U. S. Office of Education, is based upon several premises, among which are:

a. Any field of knowledge, such as anthropology, consists of a system of symbols, or word labels, which are used to express ideas and describe relationships. An understanding or mastery of any field of knowledge begins with an understanding of the symbol system, the meaning of which expands and develops as the knowledge of the discipline is extended.

b. Symbol systems are usually organized for transmission of a core of congruent ideas, usually referred to as subject matter, discipline, or field. For almost thirty years the social studies movement has contended that a subject approach to the transmission of social studies is inappropriate for the elementary grades. It is thought that any type of organization of material, irrespective of its method, is designed to transmit knowledge, and that there is nothing incompatible, except preference and tradition, with a subject presentation of a social science in the elementary grades.

c. Anthropological material is frequently used in the public school, but, in the absence of emphasis on anthropological concepts and terminology, the contribution that anthropology has to make to an understanding of man and of different cultures is frequently obscured. The material deliberately introduces anthropological terminology which may at first be somewhat difficult for the student. As his familiarity with these terms increases, however, it is expected that they will help him to organize and interpret in a more meaningful manner the world in which he lives.

d. The rationale for anthropological study of culture will be found in three items included with the Teachers' Guide. Each of these should be carefully read. They are:

1) "The Fields of Anthropology," taken from William C. Sturtevant, Anthropology as a Career, Publication 4343, Washington: Smithsonian Institution, 1958, pp. 1-8.

2) "The Concept of Culture," adapted from Conrad M. Arensberg and Arthur H. Niehoff, Introducing Social Change: A Manual for Americans Overseas, Chicago: Aldine Publishing Company, 1964, pp. 12-54.

3) Outline of Basic Concepts in Anthropology, Anthropology Curriculum Project, Publication No. 1. Athens: University of Georgia, 1965.

3. Vocabulary

Anthropology, like any field of study, uses many terms. Some of these terms are new words that have been introduced into our language by the anthropologist. Some of these new words have been taken from the languages of the people studied by the anthropologist and found to contain examples of the item in question. For example, in the material on the Kazak the word "Yurt" is used for a circular house built by covering a frame with mats made of felt. Other terms may be old words that are used by the anthropologist in special ways. For example, "culture" is used to designate the sum total of things that man learns in common with the other members of the group to which he belongs. It is not used in the older more popular manner to designate refinement.

A Word List is included in the instructions for each lesson topic. A Vocabulary at the end of the TEACHERS' GUIDE defines the words. The anthropological terms in the word list and vocabulary segment of the teachers' guide have been designated by an asterisk. They are defined in the glossary section of the teachers' guide. These terms have been included primarily for the benefit of the teacher in helping her to understand more precisely the discrete information pertaining to each culture.

It is not intended that the teacher will attempt to teach all of the anthropological terms. Only the most important terms should be selected to transmit an understanding of the various objectives as outlined in the teachers' guide. For example, it is far better that the students understand the concept of family than it is to spend a lot of time mastering such family types as nuclear or consanguineous. Whenever the teacher encounters difficulty in using technical anthropological terms, she may wish to emphasize appropriate synonyms of a simpler nature.

The teacher should determine the vocabulary which is peculiar to each lesson in the student's picture book and introduce these terms in building readiness for the lesson.

4. Basic Philosophy of the Materials

The point of departure in each lesson is the pupil's own, American household and then moves into homes in other cultures. Moving from the home, other aspects of culture are introudced as different activities required for living. In this way the pupil can compare his own way of living with that of others. It is recommended that in each lesson the teacher use the American culture and the other two cultures. In each case, the two other cultures are used to avoid creating a stereotype of modern American as one group in contrast to all primitives as a second.

The lessons are designed to present some of the basic anthropological concepts in the Outline of Basic Concepts in Anthropology. Throughout the Arunta and Kazak materials, these concepts are identified parenthetically by initial letter and number. For example, the designation "C-6" refers to the sixth statement under "Culture," individual culture traits vary from group to group, but culture exhibits regularities that permit its analysis." The descriptions of the cultures have been written for the teacher and should be studied thoroughly by her before an attempt is made at class presentation.

5. Appraisal

In order to evaluate the development of the pupil's comprehension of the materials presented, two tests have been prepared. A pre-test will be given before any of the lessons are taught. A post-test will be used to measure comprehension of the completed unit. The teacher may wish to use other forms of evaluation as a part of the daily presentation of the materials.

SUGGESTIONS FOR USING THE TEACHERS' GUIDE

The manner in which the anthropological materials are used will be of vital importance to the overall success of the Anthropology Curriculum Project. The material for the first grade unit, "Concept of Culture," consists of the following items:

Materials for the Teacher:

Teachers' Guide
"The Fields of Anthropology"
"The Concept of Culture"
How We Study People
The American
The Kazak
The Arunta

Pupil's Picture Books:

The Arunta
The Kazak

Tests:

Pre-Test
Post-Test

The unit should require a period of approximately twenty school days for completion. The following schedule is recommended by the project but is not compulsory for teachers to follow. If it is followed closely, each content area of the unit will receive its proportionate share of time.

CONCEPT OF CULTURE
(Grade 1)

Day (s)	Daily Lesson Topics
1	Pre-test
2-3	Introduction - How We Study People
4-5	Economics - Houses
6-7	Economics - Material Culture (Furnishings and Tools)
8-10	Economics - Earning a Living
11-12	Social Organization - Household
13-15	Social Organization - Community (Living Together in Groups)
16-17	Religion
18-19	Summary and Review
20	Post-test

PROCEDURE FOR TEACHING THE UNIT. Although each teacher is at liberty to establish her own procedure for developing the unit, the following guide is suggested as an acceptable model.

Pre-test. The pre-test must be administered on the first day in order to obtain the initial knowledge level of the children so that achievement can be measured. The pre-tests will be mailed separately to the teachers in plenty of time for them to be administered to pupils the first day the unit begins. Instructions for administering the tests will accompany them.

Introduction: How We Study People. The lesson on "How We Study People" should take approximately two school days and should follow the pre-test of the first day. Teachers should study thoroughly the essay of "How We Study People," the objectives to be accomplished, vocabulary, and review questions contained in the teachers' guide before attempting to teach these two lessons.

Good teaching procedure would likely dictate that teachers can be more effective in helping children understand how we study other cultures if they will use the inductive or questioning approach. To illustrate, the teacher may elicit student responses to the following questions:

Teacher question: "What are some cultural universals?"

Anticipated pupil response: "Food, clothing, and shelter."

Teacher question: "What are some of the similarities and differences among these universals?"

Anticipated pupil response: "All men must have food to survive."

Teacher question: "Do all men eat the same types of food?"

Anticipated pupil response: "No."

Teacher question: "Can you name some different types of foods eaten by men in different cultures?"

(The teacher would lead the children into a discussion of this point until it is adequately made.)

Teacher question: "Do all men have the same types of shelter?"

Anticipated pupil response: "No."

Teacher question: "Can you name different types of shelter which certain cultures utilize?"

(Again, the teacher would lead the children into a discussion of this point until it is adequately made.)

Teacher question: "Do all men wear clothing for the same purpose?"

Anticipated pupil response: "No."

Teacher question: "Can you tell me why different cultures wear different types of clothes for different purposes?"

Anticipated pupil response: "Some people wear clothes to meet their modesty requirements, and to keep them warm in cold weather, while others wear them for decorative purposes."

(Again, the teacher, using the question and answer process, would establish with the children the fact that one's culture determines the purpose of wearing clothes and that geographic factors may also contribute to the types of clothing worn.)

Other universals such as work, tools, communication, and transportation would be handled through the questioning method in a similar method. The teacher would want to help children suggest similarities and differences between cultures and peoples. Lesson topics 4 through 17 in essence constitute universals which the teacher will help the children to see.

The teacher should list on a poster board with a felt pen some universals, similarities, and differences. These should be suggested by the pupils, and not simply "told" to them by the teacher. The universals etc. can be used for review and to reinforce learning. They should remain in a prominent place in the room throughout the study of the unit so that pupils may study them periodically and revise them if necessary.

Economics, Social Organization, and Religion. These three topics should take approximately thirteen school days teaching time. A suggested procedure for the teacher to follow is summarily listed. First, begin by reading all of the teacher essays through to get a feel of the scope and sequence of the material to be taught. Second, start with lesson topics 4 and 5, i.e., Economics - Houses. Through explanation and study of the pupil's picture book, help children to learn universals, similarities, and differences about houses in the American, Arunta, and Kazak cultures. Consult the teachers' guide frequently to determine if you are developing the objectives in working with children. Third, select an appropriate activity or activities from those listed in the study guide which will effect the desired learnings for the pupils. Fourth, when you have pointed out the important content of the teachers' essays about each culture and you have completed the pupil's picture books, use the review questions in the study guide at the end of the section of Economics - Houses to review the pupils and determine if additional teaching is necessary. Fifth, move on to the next topic: Economics - Material Culture, et cetera, until you have worked your way through the last topic which is Religion.

Some of the suggested activities of the study guide will take quite a while to develop and may have relevance to more than one of the study topics. Teachers should not be concerned that a chosen activity must be completed within the time allotted for a given topic unless it is imperative that final outcomes of the topic hinge on that particular activity. Otherwise, one activity may overlap with two or more topics. Examples of this may occur with the student's scrapbook, mural, etc.

Summary and Review. The teacher should allow approximately two days at the conclusion of the unit to review and summarize the learnings which have transpired. The objectives listed in the study guide along with the review questions will provide a source of information for the teacher to use in completing this inportant segment of the unit. Also, the teacher may wish to have a culminating activity in which parents are invited into the room to see the displays of the three cultures which have accumulated during the developmental phases of the unit. At that time, children may wish to give oral reports about certain aspects of their studies.

Post-test. The last day should be set aside for the giving of the post-test. These materials will be mailed to teachers in time for their administration along with directions for their usage.

Daily Time Required for Teaching the Unit. The unit, "Concept of Culture," is to replace another social studies unit which would have been taught in the regular program of the school. The amount of daily time which should be allowed for the teaching of this unit will be determined by each teacher participating in the project. It is likely, however, that at least one hour per day should be allocated for the unit. It is conceivable that if pupil interest warrants, the teacher may choose to spend more than one hour daily. Also, on days when activities such as the construction of the Arunta sandbox, or the mural is being done, much more time will likely be necessitated.

A Reminder about the Kazak Pupil Text. The pattern of life of the different Kazak groups varies slightly depending on local environmental conditions. This is especially true of the Kazaks who occupy the mountain pastures on the eastern edge of Kazak land. The majority of the illustrations that accompany the text were made from pictures of these western Kazaks, and they vary in two ways from what pictures would show of the majority of Kazaks; (1) mountains will be seen in the background of some pictures, and (2) the people are often using a Yak which is not used by the Kazaks living on the open steppe.

A Reminder about American Cultural Description. American culture is characterized by its diversity. The text gives a general description. It does not depict any one American community. The teacher will want to vary the class discussion to fit the pupil's community. Attention can be called to patterns in other communities.

HOW WE STUDY PEOPLE

A. Word List

analysis
*anthropology
archaic
articulate (adj.)
complex (adj.)
contemporary
*culture
discipline
empirical
*ethnography
*field study
*group
impression
*informant
*innovation
*magic
mountain
nuance
observation
*participant observation
*preliterate
scientific judgment
*society
subtlety
synthesis
*technique
theory

B. Objective - To help children understand how the anthropologist applies scientific methods to the study of people and the reasons for this study.

1. To enable children to understand that anthropology is concerned with the scientific study of man.

2. To help children understand the value of studying about man.

3. To help children understand the methods used by a scientist to study man. This particular scientist is an anthropologist. The two methods are:

   a. Historical - The study of written and oral reports about a people.

   b. Field study or empirical - The direct study of a people, using systematic observation and record keeping. Four types of field study are:

      1) Observation - watching what people do.

      2) Participant observation - doing what the people do along with watching what they do.

      3) Informant questioning - questioning and getting explanations about what people do from persons knowledgeable about their culture.

      4) Combination - all three methods are generally used. A knowledge of a people's language is an important skill in field study.

*Anthropological terms.

4. To help children understand the importance of keeping careful records and of evaluating the data collected.

   a. Written, pictorial, and vocal records are compiled to keep an accurate account of the field study.

   b. Interpretation of the date, using methods of analysis and synthesis, focuses attention on specific characteristics and enables the anthropologist to communicate the results of his study to other people.

5. To help children understand that the methods of scientific study of preliterate people are also applicable to the study of man in contemporary urban industrial cultures.

C. Review Questions

1. What is anthropology?

2. What two methods are used by anthropologists in the scientific study of man?

3. What are the three types of field study? How are they usually employed?

4. Can some of the methods of scientific study of preliterate man be applied to urban industrial cultures? Explain.

ECONOMICS: HOUSING

A. Word List

*aborigines
access
accumulation
adjacent
*adobe
aesthetic
aggregations
*agriculture
*Alpine
amenity
*artifact
aspect
barren
canvas
*Caucasoid
central
century
*clan
coast
colonial
*communal
compact
concept
conical
constituent
to consume
*culture traits
curtain
to deplore
desert
dispersion
dome
duplex
eastward
eaves
embellishment
ember
*enculturation
equator
*ethnocentrism
*extended family
facade
to facilitate
felt
flat (noun)
gamut
*hogan
home
house
*household
*hunters and gatherers
hut
indigenous
*invention
island
isolated
*kraal
lagoon
lattice
marauders
*megapolis
*metropolis
to modify
*Mongoloid
*Mongoloid eyefold
native
*nomad
*nuclear family
permanent
plains
*primitive
*pueblo
reciprocals
*resources
*rural
seaboard
sedentary
setting
shelter
to shelter
simple
to stabilize
stature
*status
steppe
stocky
stratification
*suburb
tenement
terrain
to thatch
transitory
to treat
to tuck
turf
undulating
universal
*urban
*to weave
wool
*yurt

* Anthropological terms.

B. Objective - To help children understand that all people have shelter.

1. To enable children to conceptualize the relationship of house type to the type of economy prevailing in a culture.

a. American - Most Americans are engaged in service occupations or production of consumer goods and consequently buy their needs in retail stores. Not having to procure their necessities for family living by hunting and gathering, they can more readily establish permanent homes in the area where they earn a living.

b. Arunta - The Arunta are hunters and gatherers who move in search of food. A simply constructed windbreak which they can leave behind when they move provides their shelter.

c. Kazak - The Kazaks as herders are required to move their sheep frequently during the summer. A portable yurt, which is easy to dismantle and erect, is used to provide their housing during warm weather months. In the wintertime where heavy snows fall, some Kazaks live in permanent homes.

2. To help children learn that environment can influence housing types.

a. Americans - Americans use the same house all year regardless of the temperature. The windows are opened or the air conditioning turned on in the summer. The heater is turned on in the winter. We thus exert some degree of climatic temperature control within our house. American homes are made of wood, stone, brick, and other materials.

b. Arunta - The Arunta may build a brush windbreak. They use the same type of shelter in winter and summer. A fire is utilized to give them some warmth.

c. Kazak - The Kazaks adapt their housing type to the environmental temperature, living in a yurt in the summer when it is warm and in a sod hut during the winter. The yurt is made of felt which they make from the wool of their sheep, and the sod house is made from such materials as turf and wood.

C. Review Questions

1. Why does man need shelter?
2. What function or functions does housing serve?
3. What are some basic house types?
4. Is there any relationship between house type and the type of economy prevailing in a culture? Explain.
5. How can the physical environment influence housing types?
6. Can culture influence housing type? Explain.
7. What types of shelter do Americans, Arunta, and Kazak utilize?

ECONOMICS: MATERIAL CULTURE

A. Word List

automation
*to barter
*boomerang
to braid
broader
cap
*capital
*capital goods
chisel
cloth
collectively
concave
*consumer goods
*culture complex
decoration
deprivation
device
disparity
*domestic
to emanate
to embroider
exigency
*factory
furniture
hide
Industrial Revolution
ingenuity
lath
leather
loop machine
mat
*material traits
modesty
*non-material traits
padded
paradox
per capita
poor
potential
to preserve
recreation
reed
reinforcement
*ritual
rudiments
shield
*slum
*social
to spin
to standardize
*technology
*tool
*trait
to treat
*values
*weapon
to work

B. Objective - To help children learn that the material cultures of groups, though they vary quantitatively and qualitatively, are related to the needs and expectations of that culture.

1. To increase understanding among children that moving frequency and available transportation facilities influence material culture.

   a. Americans - Americans move on an average of once every four years. When the American moves, he abandons one house and moves only its contents, generally in a moving van, to another fixed house.

   b. Arunta - The Arunta expect to move many times during each year. Their material goods are limited to the most essential items which they can carry themselves.

   c. Kazak - The Kazaks move many times during the warm weather months. They use horses to carry their material goods and portable warm weather home--the yurt.

*Anthropological terms.

2. To teach children that clothing is worn for different reasons in various cultures.

   a. American - American clothing serves three major purposes: (1) as protection from the elements, (2) to fulfill our modesty requirement, and (3) as decoration.

   b. Arunta - The Arunta clothing serves as decoration. They do not feel there is anything immodest in not having the body covered.

   c. Kazak - The Kazak clothing requirement replicates that of the American; namely it serves as (1) protection from the elements, (2) to fulfill their modesty requirement, and (3) as a decoration.

3. To increase the children's understanding that the nature and types of tools which a given culture uses is dependent largely upon the ways of earning a living in that culture.

   a. American - American culture contains many tools used primarily by workers in specific occupations, such as an electrician, mechanic, etc. No one individual wants or possesses all tools available in the American culture. Some tools are a common part of household equipment, such as screwdriver and hammer. Most of the tools utilized by Americans are produced by machines. A distinctive aspect of the American technological culture is, however, their factories with machines for mass production.

   b. Arunta - The Arunta tools are so meager that they can be enumerated easily: spear, spear thrower, digging stick, and boomerang. They make all of their tools by hand. These tools are necessary in their hunting and gathering endeavors.

   c. Kazak - The Kazak culture has a few simple tools related to their pastoral economy. Many of their tools are handmade, such as a roping stick. Some of their tools, such as steel needles, are acquired through bartering.

4. Horsepower - Importance of. The capacity of a people to perform work is a function of the horsepower in the total technology.

   a. American - The industrial economy of the United States is supported by the greatest amount of horsepower in the world--steam, electric, and internal combustion engines.

   b. Arunta - The horsepower of the Arunta is limited to sheer manpower since they have a simple technology and no domesticated animals.

c. Kazak - The horsepower of the Kazak is greater than that of the Arunta to the extent that they use domesticated animals for carrying their household items.

C. Review Questions

1. What is material culture?

2. How do transportation facilities influence material culture?

3. What are the major purposes of wearing clothing?

4. Which purposes of wearing clothing are applicable in the American, Arunta, and Kazak cultures respectively?

5. What is a tool? What is a machine?

6. What aspect of a culture greatly influences the nature and types of tools which a culture uses?

7. How does the horsepower available in a technology influence the capacity of a people to perform work?

8. What is manpower?

9. How is the material base of a culture related to other aspects of a culture?

ECONOMICS: EARNING A LIVING

A. Word List

arduous
blue collar
to calculate
to churn
civilian
conventional
cottage industry
craft guilds
differential
disproportionate
to distribute
downwind
*economy
to expend
gradation
grub
*horticulture
infinite
*kumiss
longevity
mammal
meager
metatherian mammals
to migrate
minimum
mountainous
*pastoralists
pension
pouch
productivity
proficiency
seismograph
senility
to tend
valley
*work (noun)
*yak

B. Objective - To help children understand the fact that existing cultures have adapted ways of earning a living which provides requirements for group survival.

1. To lead children to conceptualize that the technology possessed collectively by the group influences its ways of earning a living.

   a. American - Americans have an advanced industrial technology and thus a wide range of occupations.

   b. Arunta - The Arunta economy is centered on hunting and gathering and is supported by a simple technology.

   c. Kazak - The Kazaks are herders and have a relatively simple technology which meets the needs of their nomadic way of life.

2. To help children learn that the development of resources of a given environmental area influence ways of earning a living.

   a. American - Americans have an advanced technology which enables them to develop fully their natural resources thereby creating many ways of earning a living.

   b. Arunta - The limited technology of the Arunta has restricted their use of resources to simple hunting and gathering.

*Anthropological terms.

c. Kazak - The Kazaks as pastoralists have utilized the resources of their area--grass for pasture--for the raising of animals. The Soviet Government is attempting to develop other resources in Kazakistan.

3. To teach children that all people must perform some type of work to earn a living.

   a. American - Most Americans work approximately eight hours a day five days per week in order to earn a living. Vacations, unemployment insurance, and retirement benefits, however, make it possible to earn a living with periodic absence from daily job routine. The American has leisure time for avocational pursuits.

   b. Arunta - The Arunta, when successful in hunting and gathering, may secure enough food for several days. During this time of plentiful food supply, he may devote himself to other pursuits.

   c. Kazak - The Kazak must milk their herds regularly each day and change their pastoral areas frequently.

4. To help children realize that each person within the family has definite job responsibilities in every culture. Age and sex frequently determines the nature and degree of responsibility. The more complex the economy the greater the division of labor by work tasks.

   a. American - American children go to school, and have small chores to do. The American father works to provide family necessities. Frequently, the mother in the American family is gainfully employed outside of the home, but is responsible for the home. Irrespective of whether or not the mother works outside of the home, home work is a vital aspect of maintaining a living.

   b. Arunta - Arunta children gather grubs; adults secure the major part of their food needs. Arunta men hunt animals; women collect roots and rodents.

   c. Kazak - Kazak boys herd the sheep. Kazak men herd the horses, shear the sheep, and tend the herds. The women cook, sew, weave, and make cheese.

C. Review Questions

1. Why do people work?
2. How does the technology of a group influence its ways of earning a living?
3. How does the development of resources of a given environmental area influence ways of earning a living?
4. What are the bases for assignment of job responsibility within the family?
5. What is an example of division of labor in American, Arunta, and Kazak societies respectively?

SOCIAL ORGANIZATION: HOUSEHOLD

A. Word List

*bride price
clique
*conjugal family
to correlate
*dowry
*endogamy
etiquette
*exogamy
*filial
*incest
*kindred
*law
*matriarchal
*matrilocal
*monogamy
*neolocal
nepotism
*patriarchal
*patrilineal
*patrilocal
prestige
servant
stepchild
trust (noun)

B. Objective - To help children comprehend the significance of the family as the basic and universal unit of social organization.

1. To enable children to understand the basic functions of the American, Arunta, and Kazak family as that of perpetuating the group--biologically through the birth of children and culturally through enculturation. In the American, Arunta, and Kazak culture the family is the basic unit for consumption of goods and services.

2. To help children conceptualize a household as comprised of the family and any other person who lives more or less permanently with the family.

   a. American - A nuclear family consists of father, mother, and children. It is the most frequent household unit in the United States. A grandparent sometimes lives with the household.

   b. Arunta - The Arunta household usually centers around a nuclear family, although other related and unrelated individuals may be included in a household.

   c. Kazak - The Kazak household often consists of an extended family--father, mother, unmarried children, and married sons with their wives and children, and servants.

*Anthropological terms.

3. To help children understand that the ideal size and type of a family may be influenced by manpower needs of the family unit.

   a. American - In the American family of today the father as a productive worker earns a wage or salary which is exchanged for food, services, and other necessities. The nuclear family is a consumptive unit but is no longer a productive economic unit.

   b. Arunta - Due to the scattered nature of food supply, the Arunta moves and hunts in groups in search of food.

   c. Kazak - The extended family of the Kazak provides the manpower needed to tend the family herd of horses and sheep.

C. Review Questions

1. What is the basic and universal unit of social organization?
2. In what two ways does the family provide for perpetuation of the group?
3. What is a household?
4. What is a nuclear family?
5. What is an extended family?
6. How is the size and type of family influenced by manpower needs of the family unit?

SOCIAL ORGANIZATION: COMMUNITY

A. Word List

anonymity
autonomous
to brand
*community
concentric
*consanguinity
continent
counterpart
cycle
to delineate
diesel
diversity
*ecology
entity
*ethnic
fort
frontier
fuel
generic
hierarchy
identity
*kin
*lineage
*local group
mobility
*mythological ancestors
*political
port
to radiate
*rite
*socio-economic
stereotype
subordinate
*tribe
truncated
*unilinear
*white collar

B. Objective - To help children understand the tendency of all people to live in groups.

1. To help children learn that the composition of a community may be on the basis of people, place of residence, common interests of members.

   a. American - American communities are normally organized by place of residence, activities within an area, and interests conditioned by socio-economic factors.

   b. Arunta - Arunta groups are patrilineal kinship groups, with a common residence within a given geographic area.

   c. Kazak - Kazak groups are based on kinship by clan.

2. To help children understand that major community control is vested mainly in those divisions of the population which remain together enough for this control to be effective.

   a. American - American social control is exercised by the designated leadership in the household, neighborhood, city county, state, and nation.

*Anthropological terms.

b. Arunta - Arunta social control is exercised by the household and the local group.

c. Kazak - Kazak social control is exercised by the household, clan, and occasionally by the tribe.

3. To help children to understand that social control must be exercised in an increasing number of functionairies as the size of the group increases.

a. American - The large communities that exist in America have necessitated the employment of public officials for the benefit of the whole community. Policemen, firemen, and school teachers are examples of such "public servants."

b. Arunta - In the much smaller Arunta community, the elders supply required social control.

c. Kazak - Kazak social control is vested largely in the family and clan heads and to a lesser extent in the tribal chief.

C. Review Questions

1. How widespread is the tendency of people to live in groups?

2. What three factors determine the composition of a community?

3. Which of these factors are applicable in the cases of the American, the Arunta, and the Kazak respectively?

4. Do all communities have some means of social control? What determines which group is held responsible for social control within the community organizations?

5. What are some specific agencies responsible for social control in the American, Arunta, and Kazak cultures?

RELIGION

A. Word List

to adhere
Allah
architecture
Bible
canon
Catholic
Christian
civil
condolence
to conduct
consecrated
*cult
*denomination
to descend
*diviner
doctrine
*ethics
faith
to fast
*godparents
ideology
indoctrination
*to initiate
inspired
to interpret
Islam
Jew
Koran
lax
Lent
lodge
moral
Mosque
Mullah
Muslim
*ordeal
to predict
Protestant
puberty
quasi
realm
*religion
*rites of passage
*sacred
sanction
*sect
secular
spiritual
*supernatural
*symbol
tenet
*totem
*totemism
*tradition

B. Objective - To help children realize that the concern of men about their relations to the supernatural is a basic part of the lives of all groups.

1. To help children recognize that all religions have established beliefs. Because of the intensity of beliefs, many regard the other person's religion as only superstition. For example:

   a. American - Many Americans believe the Bible to be the word of God.

   b. Arunta - The Arunta believe they are descended from various animal totems.

   c. Kazak - Many Kazaks believe the Koran to be the word of Allah.

*Anthropological terms.

2. To help children conceptualize the place of ritual in all religions. For example:

   a. American - Americans attend church or synagogue.

   b. Arunta - Arunta take part in totemic ceremonies for different reasons.

   c. Kazak - Kazak have prayers at specific times each day.

3. To help children understand the place of religion in the total culture of a group.

   a. American - American religious practices presuppose a seperation of church and state, many denominations, and the importance of belonging to a religious group notwithstanding the secularization of American life.

   b. Arunta - Arunta totemism is an integral part of the culture, with religious participation indistinguishable from membership in the society.

   c. Kazak - All Kazaks are Muslims, and Kazak life is influenced by Muslim practices intermingled with earlier primitive beliefs.

4. To help children understand that there is religious leadership in every religion.

   a. American - The Americans have both full and part-time leaders.

   b. Arunta - The adult Arunta exercise totemic leadership.

   c. Kazak - The Kazaks have a few mullahs and diviners.

5. To teach children that within each culture certain objects, signs, symbols, places, or animals (objects) have religious significance.

   a. American - In the American Christian religions the cross predominates.

   b. Arunta - The Arunta religion is characterized by totemic animals.

   c. Kazak - The Koran is the chief identifying object in the Kazak religion.

C. Review Questions

1. Religion is a manifestation of a basic concern of all men. What is this concern?

2. What is the structural basis of all religions?

3. Why is another person's religion often regarded as only superstition?

4. Rapid conversion of "primitive" peoples to Christianity may result in a disruption of their culture? Why?

5. Is religious leadership of some type necessary in every religion?

6. Are the functions and types of the religious leadership the same in all cultures? If so, why?

7. A crucifix for some Americans, a witchetty grub for some Arunta, a Mecca for Moslems may have a similar function in the different cultures. What is this function?

ACTIVITIES

1. Have the children cut out and mount pictures from magazines to form a scrapbook for the American which compares with those found in the pupil's text of the Arunta and Kazak. Each child should ideally have a minimum of one picture dealing with each facet of the study as listed below:

   a. House style and house type.

   b. Several articles from material culture such as washing machines, clothing, tools, etc.

   c. An example of someone working at a job.

   d. A household group engaged together in an activity.

   e. Some community activity.

   f. A church, synagogue or some religious illustration.

   g. A recreational activity.

   Encourage the children to realize the diversity of the three cultures through the variety of pictures collected. Stress also the basic common factors which are always present in each culture. Be sure to stress that there is no American stereotype and insist that children get different pictures depicting houses, jobs, etc.

2. Guide the children in designing and painting a mural showing some aspect of Kazak or Arunta life such as:

   a. Arunta men hunting while women gather roots.

   b. Kazak boys herding the sheep, while the men herd the horses.

   c. Triptych of American, Arunta, and Kazak village scene.

3. Have each child paint a picture of some aspect of Arunta, Kazak, and American life. Guide the selection of topics so as to get some pictures from all phases of each culture. Ask the students to briefly tell what their pictures depict.

4. Utilize a scheduled library period to look for information about the Arunta, Kazak, and American. Information concerning the animals with which the Kazaks and Arunta are associated such as sheep, horses, yak, camels, kangaroo, etc. may be collected.

5. Lead a class discussion in making a list of the ways of doing certain activities in all three cultures. One or two comparisons could be added daily and the lists left on reading charts or bulletin boards for easy consultation at any time.

6. Compose a class story on some aspect of American, Arunta, and Kazak life such as, "My Experiences in Summer Camp," "The Year Spring Came Late," "A Kangaroo Hunt," etc.

7. Build a miniature Kazak yurt and an American home in the classroom out of materials which the children can bring from their homes.

8. Construct an Arunta camp in a large sandbox being sure to show the windbreak, the method used to cook the Kangaroo, their tools, clothing, etc. Miniature men, animals, and utensils may be constructed by the use of modeling clay or through the process of salt ceramics which serve as visual representations of aspects of the Arunta culture.

9. Paint a diorama of the American, Kazak, and Arunta culture to depict certain aspects of each culture.

10. Paint friezes to be placed around the room depicting given concepts about the American, Arunta, and Kazak culture.

11. Invite parents to visit the classroom as a culminating activity for purposes of displaying art work and sharing information which has been gained.

12. Use the statement of objectives which appears in the teachers' guide to summarize learnings with children and review materials covered. Be sure to let the children suggest the purposes to test their acquisition of concepts, rather than "telling" them to the children. Posters may be constructed using a magic marker to list the final pupil outcomes such as:

Economics - Housing

Concept: All people have shelter.
1. House types are related to the type of economy prevailing in a culture.
2. Environment can influence housing types.

Economics - Material Culture

Concept: Material cultures of groups may vary quantitatively and qualitatively, but they are related to the needs and expectations of that culture.
1. Moving frequency and available transportation facilities influence material culture.
2. Etc....

Note: The teacher and children are not expected to do all of the activities listed here with the exception of activity number 1.

BIBLIOGRAPHY FOR CHILDREN
(FIRST GRADE)

American

Social studies books for the primary grades may be used for reading about Americans. Suggested are those books dealing with contemporary Americans in:

1. Silver-Burdett Series, Mankind in Time and Place.
2. Scott-Foresman Series, Basic Social Studies Program.
3. Ginn & Co., Tiegs and Adams Series.

Arunta

1. Igloos, Yurts, and Totem Poles: Life and Customs of Thirteen Peoples Around the Globe. Friedrich Boer (Ed.). Translated from the German by Florence McHugh. New York: Pantheon, 1957. (Reading level: grades 4-7).

This book cannot be read by first grades but could be used for story telling hour.

The following is quoted from Helen Huus' Children's Books to Enrich the Social Studies:

> "This book is the joint effort of four experts from the Hamburg Museum of Ethnology and Prehistory with illustrations by two of the Museum artists. Each chapter deals with a primitive people, and is told in the first person by a child of the tribe. The homes, food, dress, customs, and crafts of each group are described, and a small outline map of the world is included in each chapter, showing its location. Included are the AUSTRALIAN ABORIGINES, Samoans, the KIRGHIZ TRIBE FROM KAZAKHSTAN, the Jivaro Indians, the Eskimos, the Selknam tribe of Tierra del Fuego. Other groups are from Siberia, the African bush, the Congo, the Sudan, the Sahara, and New Guinea."

2. There are a number of National Geographic articles that contain useful pictures of Australian aborigines.

"An Arnhem Land Adventure," Donald F. Thomson, Vol. 93, pp. 403, March 1948.

"Cruise to Stone Age Arnhem Land," Howell Walker, Vol. 96, pp. 417-430, September, 1949.

"Exploring Stone Age Arnhem Land," Charles P. Mountford, Vol. 96, pp. 745-782, December, 1949.

"From Spear to Hoe on Groote Eylandt: At a Lonely Outpost of Stone Age Arnhem Land, Once-Nomadic Australian Aborigines Settle Down to Farm Life," Vol. 103, pp. 131-142, January, 1953.

"Expedition to the Land of the Tiwi: On Australia's Remote Melville Island, Civilization is Overtaking Aborigines Living 50,000 Years in the Past," Charles P. Mountford, Vol. 109, pp. 417-440, March, 1956.

Kazak

1. See No. 1 under Arunta.

2. National Geographic articles with pictures of Kazak and similar tribes are:

"By Coolie and Caravan Across Central Asia," William J. Morden, Vol. 52, pp. 369-431, October, 1927.

"Desert Road to Turkestan," Owen Lattimore, Vol. 55, pp. 661-702, June, 1929.

"First Over the Roof of the World by Motor," Maynard Williams, Vol. 61, pp. 321-363, March, 1932.

"With the Nomads of Central Asia," Edward Murray, Vol. 69, pp. 1-57, January, 1936.

"How the Kazakhs Fled to Freedom: Decimated by Chinese Reds and the Hazards of a Hostile Land, Nomads of the Steppes Tripped 3,000 miles to Kashmir," Milton J. Clark, Vol. 106, pp. 621-644, November, 1954.

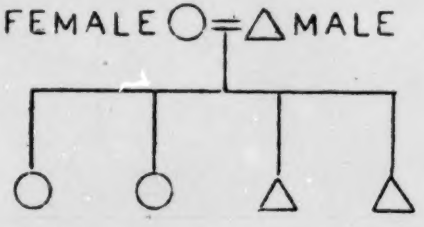
"Sky Road East," Tay and Lowell Thomas, Jr., Vol. 117, pp. 71-112, January, 1960. (Pushun)

"We Took the Highroad to Afghanistan," Jean and Franc Shor, Vol. 98, pp. 673-706, November, 1960. (Kirghiz)

More detailed references for the teacher are included at the end of each culture described.

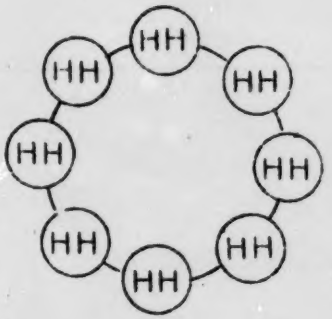
ARUNTA KINSHIP SYSTEM
(SOCIAL ORGANIZATION)

HOUSEHOLD –



\+ ANY OTHER INDIVIDUALS WHO LIVE REGULARLY WITH THE FAMILY

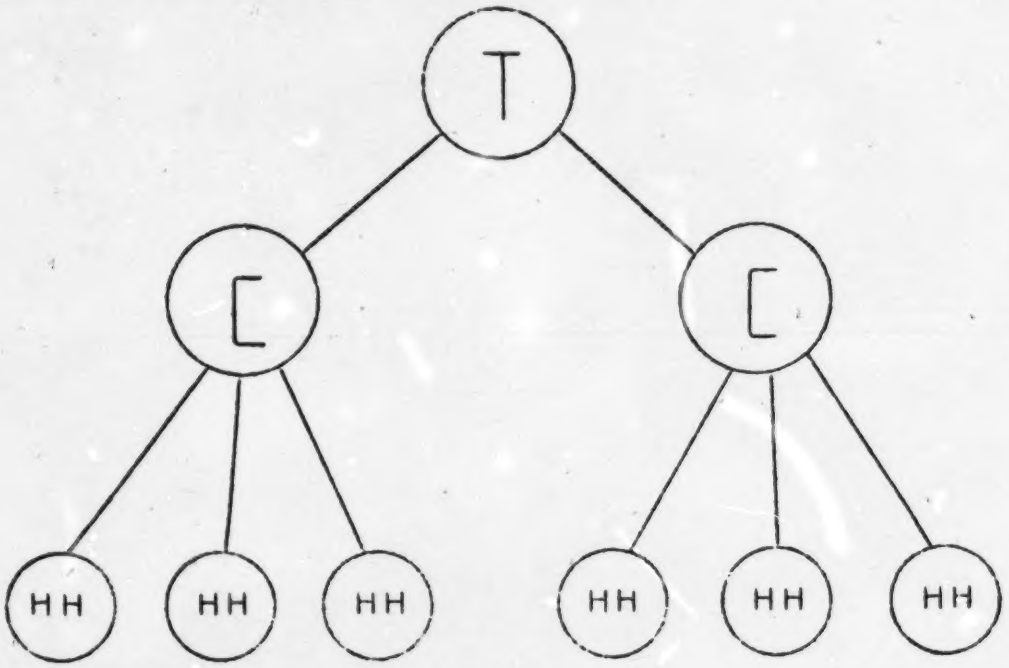
LOCAL GROUP –



GROUP OF HOUSEHOLDS HELD TOGETHER BY:

1. DESCENT THROUGH MALE LINE – (UNILINEAL)
2. COMMON TERRITORY

KAZAK SOCIAL ORGANIZATION



TRIBE

The Kazak tribe consists of twenty or more clans. The clan chiefs appoint a tribal chief, but he has little effective authority.

CLAN

Patriarchal Clan - A group of relatives held together by the belief that all are related to a common ancester through the male line. The Kazak believe that the male heads of each extended family are related, and the head of the dominant family in the clan is recognized as the clan chief.

HOUSEHOLD

Household - A group of people who share a common residence, cooperating with each other in earning a living and caring for children. The Kazak household includes the extended family and servants. The Kazak extended family consists of the oldest male who is the head of the household, his wife, their unmarried daughters, their sons, and the wives and children of the sons.

VOCABULARY

*aborigines -	persons native to, or living in, an area at the time of European exploration and settlement.
access -	entrance, a way of approach.
accumulation -	collection, gathering, increase.
to adhere -	to hold fast.
adjacent -	next to.
*adobe -	brick made of clay dried in the sun instead of baked by fire.
aesthetic -	having to do with beauty.
aggregations -	a group or collection
*agriculture -	cultivation of the soil with the use of a plow.
Allah -	Arabic name for God; the God of Islam.
*Alpine -	short, stocky, broadheaded Caucasoid sub-race.
amenity -	pleasant quality, attractiveness.
analysis -	a separating or breaking up of something into its parts.
anonymity -	the condition of being anonymous, unknown, unnamed.
*anthropology -	the scientific study of man. "Anthropos" - Greek for man or human being, "logy" - meaning study of.
archaic -	belonging to an earlier time, ancient.
architecture -	the style or special way of building.
arduous -	difficult, hard to do, strenuous.
articulate - (adj.)	able to tell one's thoughts clearly.
*artifact -	anything produced by human effort.
aspect -	a way that a person may look at or think about something.

*Anthropological terms and definitions.

automation - the operation of machines by machines, rather than by a human operator.

autonomous - self-contained.

barren - empty; lacking in crops or fruits.

*to barter - to trade articles for other articles, rather than purchasing with money.

Bible - the collection of writings (Old Testament) which became the sacred book of the Jewish religion, or these writings, along with the New Testament, which became the sacred book of the Christian religion.

blue collar - describing or having to do with people who are laborers or semi-skilled laborers.

*boomerang - a flat throwing club several feet long, made from a root, used in fighting and hunting smaller animals.

to braid - to weave together three or more strands of hair, rope, etc.

to brand - to burn a mark on the skin with a hot iron.

*bride price - payment of goods to compensate a household for loss of daughter; a means of institutionalizing the rights and obligations between the groups concerned.

broader - not limited.

to calculate - to find out by using arithmetic, to compute.

canon - a rule or law of a religion.

canvas - a strong, heavy cloth of hemp, cotton, or flax.

cap - a brimless covering for the head.

*capital - (noun) concept which includes material goods, land, labor, technology, the system of social organization for production, and public service institutions.

*capital goods - goods which are used directly or indirectly to provide sustenance and livelihood, and which are not consumed, except for wear and tear, by use.

Catholic - having to do with the Christian church whose head is the Pope.

*Anthropological terms and definitions.

*Caucasoid -	one of the three major races of mankind - characterized by light coloration of skin, eyes, and hair.
central -	in or at the center.
century -	a period of 100 years.
chisel -	a tool with a sharp edge for cutting or shaping wood, stone, or metal.
Christian -	having to do with the religion based on the teachings of Jesus Christ.
to churn -	to stir or shake violently.
civil -	not connected with religious affairs.
civilian -	a person who is not a member of the armed forces.
*clan -	a cluster of relatives, claiming descent from one sex line only, who are held together by the belief that they are descended from a common ancestor.
clique -	a small group of people who are friendly only with one another; a close knit group.
cloth -	a fabric made from weaving threads of cotton, wool, linen, etc.
coast -	land along the sea; the seashore.
collectively -	by or of all in the group.
colonial -	the period of settlement prior to the Declaration of Independence.
communal -	pertaining to a community, especially to sentiment, solidarity, and other elements held in common, such as the right to use land.
*community -	a group of people who live in a particular geographic area and are aware of sharing a common way of doing things together.
compact -	closely spaced, dense.
complex - (adj.)	complicated, intricate, not simple.
concave -	hollow and rounded like the inside of a bowl.

*Anthropological terms and definitions.

concentric - having the same center, as circles placed one inside another.

concept - an idea which includes all that is characteristically identified or associated with the term; a theoretical construct or proposition.

condolence - a showing of sympathy for someone in sorrow.

to conduct - to lead or guide.

conical - shaped like a cone.

*conjugal family - see nuclear family.

*consanguinity - relationship by blood.

consecrated - set apart as sacred.

constituent - one of several parts, making up a whole; an element; a compenent.

to consume - to use up, to spend, to eat or drink up.

*consumer goods - goods which are used up in living.

contemporary - present.

continent - any of the main large land areas of the earth: Africa, Asia, Australia, Europe, North America, South America, and, often, Antarctic.

conventional - customary, usual.

to correlate - to bring things into proper relation with one another.

cottage industry - system in which material goods are manufactured in the home for sale on the market.

counterpart - a thing that is very much like another.

craft guilds - an organization of people who have the same trade--e.g., leatherworkers.

*cult - a body of religious rites and practices associated with the worship of a divinity or group of supernatural beings.

*Anthropological terms and definitions.

*culture -	the way of life of a group of people; the way in which a group adjusts to its total setting.
*culture complex -	an integrated cluster of culture traits
*culture traits -	the smallest individual unit of culture. Those traits which can be touched are material traits. Beliefs, attitudes, laws, etc. are non-material traits.
curtain -	a hanging moveable screen, used to cover, hide, or shut off.
cycle -	a complete round or series of operations, returning to the original point.
decoration -	something that beautifies.
to delineate -	to describe or picture in words.
denomination -	a group of people who hold the same religious beliefs; usually applied to formal religious groups such as those in American culture.
to deplore -	to be sorry about.
deprivation -	the state of not possessing or being kept from having.
to descend -	to come from a certain source.
desert -	a dry region, with little plant life.
device -	something made for a special use.
diesel -	a kind of internal combustion engine that burns by using heat produced by compressing air.
differential -	that which differs according to conditions.
*field study -	the direct study of living people.
discipline -	body of knowledge; also, rule or order.
disparity -	a difference or unlikeness.
dispersion -	scattering; the spreading in all directions.
disproportionate -	not in proper proportion, balance, or relation.
to distribute -	to give out in shares.

*Anthropological terms and definitions.

diversity - difference, unlikeness.

*diviner - one who foretells, prophesies, or predicts.

doctrine - something that is taught as a belief or principle.

dome - a round roof, shaped like half a globe.

*domestic - having to do with home, household, family.

downwind - on the opposite side of an object from which the wind is blowing.

*dowry - tradition of paying the prospective husband an incentive for him to marry.

duplex - in housing, having two parts or units.

eastward - toward the east. (Note: teacher should teach the essentials of North, South, East, and West).

eaves - the edge of a roof hanging over the side of a building.

*ecology - the study of the special arrangement of communities.

*economy - the way in which resources, technology, and work are combined to satisfy the material requirements of human beings and of social groups.

to emanate - to come out, proceed.

embellishment - adornment.

ember - a glowing piece of wood, coal, etc. in the ashes of a fire.

to embroider - to make fancy designs on cloth with needle and thread.

empirical - based on practical experience or on experiment.

*enculturation - the process whereby the individual learns the culture of his group from birth.

*endogamy - a system of marrying within the bounds of particular social units.

entity - a being or existence.

equator - an imaginary circle around the middle of the earth, at an equal distance from the North Pole and the South Pole.

*Anthropological terms and definitions.

*ethnocentrism -	the attitude that one's own way of life is superior to all others.
*ethnography -	the description of the ways of life of people.
*ethics -	of or relating to moral action or character.
*ethnic -	referring to a group distinguished by some of their cultural characteristics.
etiquette -	a system of actions or manners which are conventionally acceptable or required in a society.
*exogamy -	system of marrying outside one's social group.
to expend -	to spend, to use up..
*extended family -	a social group consisting of several related individual families, especially those of a man and his sons, or of a woman and her daughters, residing in a single large dwelling or a cluster of smaller ones.
exigency -	requirement, need.
facade -	the front of a building.
to facilitate -	to make easier.
*factory -	an organization of machines and labor force for production.
faith -	belief or trust that does not question or ask for proof.
to fast - (verb)	to go without food.
felt (noun) -	a heavy cloth made by rolling and pressing together wool, fur, or hair.
*filial -	of or befitting a son or daughter.
flat (noun) -	an apartment of rooms on one floor.
fort -	a stronghold for defending against an enemy.
frontier -	the edge of the settled part of a country.
fuel -	material used to produce heat or power by combustion.
furniture -	movable household things, such as bed, chairs, and tables.

*Anthropological terms and definitions.

gamut - the full range.

generic - general, inclusive (the word "ship" is a generic term for many kinds of large water craft.

*godparents - a man and woman who pledge to be responsible for a child's religious upbringing.

gradation - a gradual change by steps or stages.

*group - a number of persons, each of whom is interacting with all the others.

grub - a short fat worm.

hide (noun) - the skin of an animal.

hierarchy - any group or organization in which there are higher and lower positions of importance.

*hogan - isolated, single room log and earth house type, typical of the Navaho Indians.

home - one's dwelling place.

*horticulture - cultivation of the soil with the use of hand tools.

house - the shelter for a home.

*household - includes the family and anyone who lives with the family in a single dwelling unit.

*hunters and gatherers - societies who depend for a living upon what they can gather in a wild state from their environment and who have domesticated neither plants nor animals.

hut - a little house of the plainest kind.

identity - the fact or condition of being oneself or itself and not some other person or thing.

ideology - the teachings, beliefs, or ideas of a person or group.

impression - the influence which something has on one's feelings, senses, or mind.

*incest - marriage between persons too closely related, such as parents and children or brothers and sisters, as defined by cultural values.

*Anthropological terms and definitions.

indigenous - native, occurring naturally in a region.

indoctrination - the teaching of a belief or doctrine.

Industrial Revolution - the change resulting from the introduction of power-driven machinery to replace hand labor, occurring shortly after 1760.

infinite - without limits; endless.

*informant - a person who gives information or facts about something.

ingenuity - cleverness.

*to initiate - to admit into a society by ceremonies and rites.

*innovation - a new way of doing things.

inspired - to do or make as if guided by some higher power.

to interpret - to explain the meaning of.

*invention - intentional development of new culture traits.

Islam - a universal, monotheistic religion based on the teachings of the prophet Mohammed, which emphasize the belief in one God, called Allah.

island - a piece of land surrounded by water.

isolated - set apart, separated.

Jew - a person whose religion is Judaism.

*kin - connection by birth or marriage.

kindred - group composed of a variety of relatives.

The Koran - the religious book of Islams, which contains the teachings of the prophet Mohammed, and believed by Muslims to be the literal word of God transmitted through the intermediary of the angel Gabriel.

*Kraal - barricade found in Africa which serves as a protective enclosure.

*kumiss - a slightly alcoholic, nourishing drink made from mares' milk.

lagoon - a shallow lake or pond, especially one that joins a larger body of water.

*Anthropological terms and definitions.

lath - thin, narrow strip of wood.

lattice - a framework of thin strips of wood crossed to form a network.

*law - a rule or regulation which carries a sanction.

lax - not exact or strict.

leather - the skin of an animal prepared for use by tanning.

Lent - the forty days from Ash Wednesday to Easter, a time of fasting and repenting amongst Christians.

*lineage - a unilateral kinship system whose members trace their relationship to a common ancestor.

*local group - a small group of undefined nature and size, but usually the smallest element in an overall lineage or tribal structure.

lodge - the local branch of certain organizations or clubs.

longevity - long life.

loop - the figure made by a line, rope, or wire that curves back to cross itself.

machine - a complex tool consisting of parts which are designed to perform work by certain predetermined motions activated by power.

*magic - any force or power that causes things to happen in an unnatural way; the art which claims to produce effects by the help of supernatural beings or forces.

mammal - an animal that nourishes its young with milk.

mat - a piece of coarse material made by weaving reeds, straw, etc.

*material trait - those culture traits that can be touched, seen, etc. (see non-material traits.)

*matriarchal - characterized by the mother being the supreme authority of the group.

*matrilocal - situation in which newly married couple lives with the family or group of the bride.

maurauders - invaders.

*Anthropological terms and definitions.

meager - of small amount; scanty.

*megapolis - an uninterrupted chain of cities.

metatherian mammals - animals that nourish their young with milk and carry their young in a pouch on the front of the female.

*metropolis - any large city or center of population.

to migrate - to move from one place to another.

minimum - the smallest amount or number possible.

mobility - movability, prone to easy change.

modesty - that which is considered proper, moral, or decent.

to modify - to make changes in something.

*Mongoloid - one of the three major races of mankind. Characterized by yellow-brown skin, coarse black hair, and the Mongoloid eyefold.

*Mongoloid eyefold - internal portion of the eyelid droops resulting in a slanted look for the eye.

*monogamy - the practice of being married to only one person at a time.

moral (adj). - having to do with right and wrong in conduct.

Mosque - a Muslim place of worship, analogous to a church.

mountainous - containing many mountains.

mountains - any elevation higher than a hill.

Mullah - Islamic religious teacher in Iran and adjacent areas who reads and interprets The Koran.

Muslim - an adherent of Islam (see Islam).

*mythological ancestors - mythological - imaginary.
ancestors - forefathers, a person from whom another person is descended.

native - born in or belonging naturally in a certain place or country.

*Anthropological terms and definitions.

*neolocal - situation in which a newly married couple lives in homes separate from any of their kin.

nepotism - the practice of hiring or favoring close relatives in government and business.

*nomad - one of a group that has no single permanent home.

*non-material traits - those culture traits which cannot be touched or seen, such as methods of making, using, or attitudes. (see material traits.)

nuance - a slight change in meaning.

*nuclear family - a man, his wife, and their children. (also called conjugal family).

observation - the practice of watching what people do and how they do it.

*ordeal - any difficult or painful experience.

padded - stuffed or filled, like a cushion.

paradox - a statement that seems contradictory but may be true.

*participant observation - the practice of engaging with people in their cycle of activities while watching them.

*pastoralists - those persons whose productive economy and way of life focus on the rearing of grazing animals which furnish a major portion of their sustenance.

*patriarchal - characterized by the father being the supreme authority of the group; descent, inheritance, and succession being determined through the male line.

*patrilineal - describes groups in which the name, property, and authority is handed down through the male line from father to son.

*patrilocal - situation in which newly married couple lives with the family or group of the groom.

pension - money paid regularly to a person who has retired from work.

per capita - for each individual.

permanent - intended to last for a long time.

*Anthropological terms and definitions.

plains - a large area of relatively flat land.

*political - having to do with government, politics, etc.

poor - lacking in luxuries.

port - a harbor, a place where ships may load and unload cargo.

potential (adj.) - possible, capable of becoming real.

pouch - a sack or bag.

to predict - to tell beforehand; to foretell.

*preliterate - refers to any society which does not have a written language.

to preserve - to keep from spoiling or rotting; to keep in a certain condition.

prestige - renown, respect.

*primitive - formerly used to designate native or aboriginal groups. Since the term connotes backwardness or inability to accept Western culture, it is seldom used by anthropologists today. Now the term preliterate is used to describe these simple societies.

productivity - the power to produce.

proficiency - skill, expertness.

Protestant - a Christian who is not a member of the Roman Catholic or Orthodox Church; a member of any of the Christian churches that grew out of the Reformation or developed since then.

puberty - the age at which a boy or girl undergoes a physical change which marks the beginning of manhood or womanhood.

*pueblo - adobe communal terrace house type, typical of the Hopi Indians.

quasi - seeming as if it were; not real.

to radiate - to send out rays; to diffuse or spread out.

realm - a region or area.

reciprocals (noun) - an equivalence, balance, or complementary.

*Anthropological terms and definitions.

recreation -	any amusement, sport, or exercise a person does for pleasure and relaxation.
reed -	a kind of grass having a hollow stem.
reinforcement -	that which strengthens due to the addition of something new.
*religion -	a system of beliefs and practices governed by faith rather than knowledge.
*resources -	those materials in the environment which are actually used by the society.
*rite	a formal ceremony done according to fixed rules (example: a marriage rite).
*rites of passage -	the religious ceremonies which are performed at the critical periods (birth, puberty, marriage and death) in the life cycle of a person.
*ritual -	a system of customary ceremonies and observances.
rudiments -	beginnings, basics.
*rural -	having to do with the country or people who live there.
*sacred -	having to do with religion.
sanction -	approval, consent, authorization.
scientific judgment -	based on the careful and minute collection of all available data, the organization of the data into systematic categories, and the limitation of generalizations or inferences to the factual data collected.
seaboard -	land along the sea.
*sect -	a religious denomination, especially a small group that has broken away from an established church.
secular -	not connected with church or religion; worldly.
sedentary -	settled, not moving about, in contrast to nomadic.
seismograph -	an instrument to register earthquake shocks.
senility -	old age.

*Anthropological terms and definitions.

servant - a person under the command of someone else, usually used in connection with personal or domestic service.

setting - surroundings.

shelter - (noun) a place or thing that covers or protects from weather, danger, etc.

to shelter - to protect, as from weather.

shield - a piece of armor carried to ward off blows in battle.

simple - having few parts.

*slum - a part of a city which is very crowded, poor, and dirty.

*socio-economic - of or relating to income and social position considered as a single factor.

*social - having to do with humans as they live together in groups.

*society - a group of persons cooperating, over an extended period, in the pursuit of common interests.

to spin - to draw out fibers and twist in thread.

spiritual - having to do with sacred things, or things of the spirit or soul as apart from the body or material things.

to stablize - to make firm, to keep from changing.

to standardize - to make uniform, standard, or the same.

stature - the height of a person.

*status - position, rank, or standing.

*stepchild - a child of the mother or father by a previous marriage.

steppe - a vast plain devoid of forest, which receives little rainfall and supports only grasses which can survive on little moisture.

stereotype - a way of thinking about a person, group, etc. that follows a fixed common pattern, paying no attention to individual differences.

stocky - having a short, heavy build.

stratification - arrangement in layers.

*Anthropological terms and definitions.

subordinate - (adj.) low or lower in rank.

subtlety - delicate difference.

*suburb - a region, especially residential, on the outskirts or fringe of a city.

*supernatural - outside or beyond the known laws of nature.

symbol - that which stands for or suggests something else.

synthesis - the putting together of parts or elements to make a whole.

*technique - any of the methods of satisfying the needs or wants of the members of a society.

*technology - total of the techniques possessed by the members of a society.

to tend - to take care of.

tenement - an old crowded apartment house, as in a city slum.

tenet - principle, belief, or dogma.

terrain - ground or area of land.

to thatch - to cover with straw, reeds, rushes, etc.

theory - an explanation of how or why something happens, especially one based on scientific study and reasoning.

*tool - any material device employed by man to transform raw materials into a more usable form and to construct other and more elaborate tools.

*totem - an object, often an animal or plant, held in special regard by an individual or social group.

*totemism - the sum of the beliefs and practices connected with totems.

*tradition - a custom, belief, etc. that is handed down from generation to generation by word of mouth rather than in written records.

transitory - lasting only a short time.

*trait - small part or unit of culture.

*Anthropological terms and definitions.

to treat - to change by acting upon.

*tribe - a term employed with no general agreement of precise definition, but often applied to a community or cluster of communities characterized by a common territory, language, and cultural heritage.

truncated - cut off.

trust (noun) - property that is held and managed by a person for the benefit of another.

to tuck - to fasten; to push the edges in or under.

turf - squares of grass with the soil attached to the roots.

*unilineal - one line. In terms of a family, taking into account of either the father's line or the mother's line: not both.

universal - common to all people.

undulating - having a wavy surface or wavelike markings.

*urban - having to do with cities or towns.

valley - low land between hills or mountains.

*values - the established ideals; attitudes, beliefs, ways of acting, etc., that the members of a given society regard as desirable.

to weave - to make by passing threads or strips over and under each other on a loom.

*weapon - a specialized tool for fighting.

*white collar - describing or having to do with people who hold jobs as office workers, clerks, etc.

wool - the soft, curly hair of sheep; also yarn or cloth made from such hair.

*work (noun) - the activities that a person performs so that some other member of the community will perform another and complementary action.

to work - (as a metal) - to shape, to form.

*yak - a domesticated mountain ox with long hair found in central Asia.

*yurt - a type of round tent, the roof and sides of which are made of felt.

*Anthropological terms and definitions.